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The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, APRIL 19, 1917

NEW SERIES, VOL. XIX, NO. 16

AN APEAL TO MISSISSIPPI BAPTISTS.

(J. Benj. Lawrence, Cor. Sec'y.)

Dear Brethren:—

The conditions which we confront with reference to our Home and Foreign Mission work call for immediate consideration and heroic effort on the part of every Baptist in Mississippi.

We were asked by the Southern Baptist Convention to raise this year for Foreign Missions \$35,000.00, for Home Missions \$25,000.00, making a total of \$60,000.00. We have reached to noon Monday, April 16th, \$10,373.37 for Foreign Missions and \$5,219.96 for Home Missions, making a total of \$15,593.33, leaving \$44,406.67 to be received in the next fourteen days.

Several things have conspired to bring about this situation. In the first place Mississippi has never had, perhaps, such a crop failure as it had last year in at least two-thirds of the State. I have just finished a tour through the country in South Mississippi making about sixty miles and touching several churches and the situation is absolutely appalling. Crops were absolutely destroyed by the storm of last July. Every one is feeling the pinch and many are in want. This situation exists in various degrees all over South Mississippi and in East Mississippi as far north as Tupelo. In addition to this I do not think we have ever had as many rainy, cold, disagreeable Sundays in succession as we have had since the first of January. There have been less than half a dozen clear Sundays and out of this number only one or two that was not freezing cold. And then on top of all of this the war declaration has come complicating the situation, making things uncertain and causing a great many people to be timid about making contributions.

I do not think, however, that these conditions have impoverished our people to that extent that we are not able to do what has been asked of us. I feel that we have yet sufficient money to raise the amount asked of us for Home and Foreign Missions without stinting ourselves or in any way hurting us, but on the contrary in every way helping us, both in a spiritual and material way, but I am satisfied that unless there is heroic effort put forth that we will fall short.

Several things must be done if we would not fail.

1. Our people must pray for our work importuning the God of Hosts to open the hearts of those who have plenty that they may liberally pour out of that plenty the amount necessary to carry on our work.

2. Our people everywhere must give heroically, and we must not think that because we cannot give large amounts that, therefore

we will not give anything at all, but on the other hand we must scrupulously give the amount that we have and urge upon every one else to do the same so that the many small gifts will make up the deficit.

3. There must be heroic leadership. Our pastors must not be deterred by the cry of hard times and on that account fail to press the Mission interests. These testing times come to us to prove our faithfulness and loyalty. It is easy for one to be heroic when no dangers confront, but when the crisis comes and there is a real test of one's zeal and interest then it is that the heroic spirit has a chance to manifest itself. Let our pastors and all of our people now become heroes and push the work with all their might.

4. Every single cent raised for Home and Foreign Missions should be turned in and turned in immediately by the clerks and treasurers of the churches. Dear Brethren do not let interests at home stand in the way of the Home and Foreign Mission collections and if collections have been made, do not keep the amounts in the bank. Our Home and Foreign Mission Boards are groaning under the burden of debt. If we fail to do our part and other States fail, as it seems they are going to, what will become of our mission work.

I do not think any one who knows me will accuse me of being pessimistic, but I am tremendously anxious. The situation looks critical to me and while I have faith in God and believe that the prospects are always as bright as his promise, yet I know that if our people do not put forth the most heroic effort they have ever put forth we are going to suffer an inglorious defeat. I appeal to the Baptist manhood and womanhood of Mississippi in this hour of our Mission crisis believing that every one of them will do his dead level best.

THE CRY FROM HEARTS THAT ARE CRUSHED!

The responsibility that rests upon our mission secretaries at this season is staggering. It is no exaggeration to say that it would be a joyous relief to them to resign their offices, shoulder a rifle and go forth to take their chances with a common soldier. The weight of anxiety at this time is almost insupportable. They know something of Paul's feeling when he spoke of his care of all the churches. Is this also what Paul had in mind when he spoke of knowing the fellowship of Christ's sufferings? Is our Lord Himself undergoing this experience of anxiety? Is this a part of what He suffered when He bore the sins of many? Only two more Sundays, less than

two weeks, remain in which to finish our annual offering to home and foreign missions. The latest report from the Foreign Board shows a need of \$300,000 to close the year without debt. The Home Board will require a like amount. Do you share the burden with those whose hearts feel the oppression of this hour of waiting? Is not your name and honor bound up in the results of this year's work? Is not the name of our Lord more to us than earthly treasure? Some must give out of their poverty to show their loyalty to Him in this critical time. Out of crop failures and the high cost of living must come some token of devotion in difficult times. Others who are in easier circumstances ought to give generously in this crisis. These need to break through the restraint of old habits, crucify the flesh with the lusts thereof and put their means at the service of Christ who has redeemed and lifted them up. Our God is calling. He that hath an ear let him hear what the Spirit is saying to the churches.

GIVING OR LOSING.

This story is told of a British soldier returning from the battle front in France, having only one arm. In a conversation with an interested friend, the remark was made, "I see you have lost an arm in the service of your country." "No," he replied instantly, "I didn't lose it—I gave it." There's a distinction with a difference. The one might be by accident and unwillingly done, the other is an offering in service and with a purpose. The one might be followed by unending regrets; the other could be a badge of honor and a source of pride. Nothing is lost which is spent in a good cause; whatever is given in a worthy undertaking is perpetually preserved in the act of heroism or in the accomplished purpose.

Much that is spent in business speculation or in pleasure is lost, even when the purpose has been accomplished. But what is used for the carrying on a worthy undertaking, one that ministers to the temporal or eternal good of others, this cannot be lost. There is a divine preservative in a holy purpose. There is an unfailing recipe for keeping incorruptible every gift or act of service done in the name of the Lord Jesus. This is true not only of the act or the gift but of the life itself, for He hath said: "He that would save his life shall lose it, and he that loseth his life for my sake and the gospel shall keep it unto life eternal. The only absolutely safe investment is to be 'steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

THE LATEST FIGURES ON HOME MISSION RECEIPTS.

(B. D. Gray, Corresponding Secretary.)

I know the brethren are anxious for the latest figures on Home Missions. Here they are with a comparison:

In 1916 we received up to April 15, \$167,000; balance needed, \$274,000; received of amount needed, \$220,000.

In 1917 we have received up to April 15, \$168,000; balance needed, \$280,000.

Last year we failed by \$54,000 to raise the amount needed during the last two weeks in April. This \$54,000 added to a debt brought over from the previous year made our debt something over \$72,000.

We need now to raise approximately \$280,000 in the next two weeks. This would meet the appropriations for the year, which includes a part of our brought over debt.

We have only two weeks left. Fortunately there are two Sundays and that ought to count for much.

We are in a serious plight. Southern Baptists never were more seriously situated. It would be calamitous beyond measure for us to come to the convention in New Orleans with a debt on our boards. We ought to raise the current expense and wipe out the debt brought over from last year.

Heroic, sacrificial giving is necessary. Some men ought to give thousands just now. Hundreds ought to give by hundreds. The whole brotherhood should have a hand in the task.

Our pastors should lead their people into the greatest liberality we have every known.

With our country drawn into the great European war it becomes doubly important for us to clean the ledger just now and close our year without debt. The greatest task that ever confronted us is before us now. Freedom from debt is all important, that we might rightly face the tremendous situation that confronts us.

Men of Israel help! Let there be no "slackers!" We need volunteers now for this great task! May the Lord of Hosts lead us to victory!

THING IMPORTANT TO REMEMBER.

(By J. F. Love, Cor. Sec'y.)

There are some things which every pastor in the South ought to get well fixed in his mind and make up his mind upon. In the degree to which pastors do this, we may fail or succeed in the present campaign for Foreign Missions.

1. If your church is operating the budget system, there are still some people in your church who are not giving by this method. They ought not to be excused by omitting a special collection for Foreign Missions this spring. It ought to be made perfectly plain to such people that if they stay in Baptist churches they will be expected to contribute to a great Christian cause like this. Then again, there are some people who do not give all they should give by a regular system, and such should be persuaded to make a special offering. Still others have increased in prosperity and can give and will be blessed in giving special offerings. Again one of the best things which could come to a

church, and would bring with it more of blessing, would be thank offerings by all the people. Pastors ought to get this in their mind.

2. Small gifts should not be despised and large gifts should not be overlooked. Much of the giving to Foreign Missions is done by women and children who can make small offerings only. This should be encouraged and their gifts should be appreciated; but there is an increasing number of men and women in the South who will give the salary of a missionary or of several missionaries, or assume the support of special objects on the foreign field if their eyes are opened to their duty and to the blessed opportunity they have in doing such things. Brother Pastors, honor your prosperous men and women by offering them some good and worthy thing to do. We need some large gifts to help us secure the large amount necessary to prevent another debt.

3. Do not put off your collection. The gleaming should go forward to the very last day, but pastors who put off taking up the matter with their churches until the last Sunday in April, take a great risk with a great cause. The last Sunday may be rainy, or any one of many things may happen to interfere with the service. Some people who ought to give most may not be at church on that day, and they ought not to be excused because they are not present when the collection is taken; but, if the collection is put off until the last day, the pastor may not have opportunity to see them and get their gifts.

4. Let it be remembered that while we are a little ahead of last year, a great deal more money is necessary to meet the expenditures of the year than was received last year. The Foreign Mission Board has cut expenses as no other agency in the denomination has cut them. No other Board that I know of has cut its forces, office accommodations and expenses as the Foreign Mission Board has this year; and yet, when this has been done, a great debt will be created if much more is not received than was received last year. Let it be remembered that last year's receipts left a debt of \$180,000, \$80,000 of it made during the year. Set your mark high, my Brother Pastors, and call your people to advanced standards.

May the Spirit of the Lord be upon our Baptist people at this time when they are being tested and the present and future of a great and holy cause are in the balance!

WILL WE BE LOYAL?

Will we, as Baptist ministers, Sunday school superintendents and teachers in our Sunday schools, and other leaders in our churches, be loyal to the captain of our salvation during this crucial month of April? Victory or defeat will depend on our leadership. If we courageously, prayerfully, persistently and energetically lead our forces, victory will be ours; without this there will be certain defeat.

The cry of "hard times," the excitement of the world-war, the lack of preparedness on the part of our consistency, the indifference

on the part of many of our members, and the deceitfulness of sin are all against the success of the raising the apportionment set for Mississippi Baptists for Foreign Missions; and yet if we are faithful and prompt the amount can be gotten for the glory of our Master and the salvation of a lost world. I beg that we do our honest best, and do it at once, delay is fatal, not only will we have to strike by the public appeal, but the struggle will have to become hand to hand and into the last ditch. It is not a matter of ability, it is a matter of information and inspiration which moves the will to action.

Our Baptist Brethren in Great Britain, who have been for two years under the actual strain and excitement of war, with many of their men at the front and others in their graves, and in the hospitals, last year not only gave their accustomed offerings to Foreign Missions but gave \$40,000 additional. Our Canadian brethren who are not as wealthy as ourselves, with many of their brave fellows in the trenches in Europe, averaged \$1.00 per capita for Foreign Missions. This year we in Mississippi have apportioned ourselves \$35,000 to be contributed by our 160,000 members. This is less than 25 cents per capita, less than one tenth of a cent per day. Personally I feel humiliated that we are attempting so small an offering. I believe that we could as easily raise an offering of 1 cent per day if we would all try at it in earnest, as we will raise the amount that we have aimed at. If we Mississippi Baptists were to average 1 cent a day for the salvation of a lost world we would contribute \$584,000. Do we really believe that the heathen are lost? Do we really believe that there is no other way to be saved but by the atoning blood of Jesus? Do we really love Him who, though He was rich, yet for our sakes he became poor in order that we might become rich? How can we call ourselves loyal to Him when He has commanded us to "Go into all the world and preach the Gospel to every creature" when we are not willing to make an honest effort to contribute an average of 1 cent per day to fulfill His command? May the Holy Spirit awaken us and give us a vision of a lost world and create afresh within us real love and loyalty to Jesus.

W. Y. QUISENBERRY.

Clinton, Miss., April 7th, 1917.

THE LIBERAL OFFERING OF A JAPANESE.

A Result of Fasting and Prayer.

Missionaries have often been disappointed in that the majority of Japanese Christians do not contribute to Christ's cause as generously as it is thought they should. But the following incident which occurred near here, shows a splendid example of noble giving—an example worthy of the emulation of all.

A pastor of one of our mission churches spoke to his congregation about a special evangelistic movement he wished them to engage in in the near future and asked them to pray especially for the proposed efforts. Some weeks afterward one of the

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Christians, a very poor man, presented the pastor with fifty sen (twenty-five cents), telling him it was to help with the expenses of the special meetings. When the question was raised as to whether this amount was not more than the man could afford to give, he replied that the Bible taught that we should fast and pray. Since the time the pastor had asked the Christians to pray for the meetings, he had several times fasted as well as prayed for the meetings, and the money which he brought as his contribution was what he had saved because of his fast-
ing.

I was impressed with finding such a spirit of giving. It showed me that this man had gone far beyond many Christians in their idea and method of giving. As I remembered that this is the season when special appeals are being made to the brethren and sisters to contribute largely and liberally to support the missionary work, I wished that the spirit manifested by this poor old Christian might also be found among them. Brethren and sisters of the Southland, can you not find a way to support the work on a bigger scale than ever before? Many of us wish to open new places for preaching, to distribute more literature, to enlarge our sphere of activities, but to do so requires money, but the board has asked that we spend less, if possible, in our work this year than we did last year. This means that we must hold back from many opportunities, that we cannot expand our work, unless you, our fellow workers in the homeland furnish the money. My prayer is that a great stimulus may be given to all our missionary work by an ever enlarging circle of givers, an increased interest in the work, more earnest co-operation, more liberal giving, and more fervency in prayer.

CALDER T. WILLINGHAM.

Kokura, Japan.

HOME MISSIONS AND WAR.

Victor I. Masters, Superintendent of Publicity

In the providence of God, following the lawless and persistent taking of the lives of our citizens by war-mad Germany, our country has at last been drawn into the European conflict. American citizens did not want this war, and perhaps in a larger degree than in any former war the forces are humanitar-
ian and spiritual which at last have brought them to act.

A wave of patriotism is sweeping over the country. Along with it is sweeping another wave, most silent, but perhaps deeper. It is a whelming sense of the need of God. Prosperity has ben a trial to the religious faith of our people, severe and subtle. But all through history their religion has been very close to the sources of their action, and now that we are forced to take account of possi-
ble sacrifices and burdens which have brought upon us, so far as we can judge through no fault of our own, we turn in-
stinctively to Him who strengthened the hearts and nerved the arms of our American fathers from the earliest days in which they sought freedom from tyrannous autocracies in the unknown forests of a wild country.

THE BAPTIST RECORD

No pacifist ever portrayed war as a more horrible thing than it is, but America is full of peace-loving people who will, with Wil-
liam Jennings Bryan, perhaps the greatest pasifist leader, now that our country has been forced into a war in the intersts of a righteous peace, give themselves unreserved-
ly to serving their country's neds in the pro-
secution of war. In peace the source of our national strength have always lain in the hearts of our people made worthy of liberty by the fear of God in their hearts. If there must be war, it is these spiritual forces, lying unseen behind the pomp and ceremony of great armies and the strength of frowning navies, which will be the surest guarantee of our success.

In this hour when ten thousands are humb-
ling themselves before God and preparing to make whatever sacrifice may be necessary to safeguard democracy and human rights in the world, our people will be quick to re-
spond to the appeal for Home Missions. In the last analysis, the inconspicuous but loyal and faithful efforts of the Home Missionary have enabled us to build up in America a civilization that does not leave God out of its count and a people who will, if necessary, fight for the right even though their own selfish personal interests shall suffer.

There has in this country perhaps not been a time in a genration when the harvest was so ready as now for the sickle of the missionary or when our people were so ready to give of their substance to help make and keep here a nation whose people shall really know and fear God.

How shall this new sense of need register among Southern Baptists at this time? The one distinct and present way in which they may set forth their concern for a Christian nation just now is in their prompt response to the urgent and pressing needs of our Home Mission Board. With only a few weeks until the books of the Board shall close on April 30th for the present fiscal year, considerably more than \$250,000 re-
mains to be raised to pay for the year's work and to strengthen the Board for a large and progressive service in the coming year.

We urgently beg evry pastor to put this needy, this great and jeopardized cause on the hearts of his people and that he lead them in a sacrificial offering. We also urge that laymen shall stir their pastors and the churches with a sense of their opportunity and of the almost tragic need. Let the peo-
ple of God be in prayer to Him for our coun-
try and may He move upon them to do great things now for Home Missions.

CLARKE COLLEGE NOTES.

The college and the town were favored with an address recently by Brother Solo-
mon, of Meridian. His subject was "The Mission of Our Nation." We should like for him to come again.

Several of the former students have vis-
ited us recently. We are always glad to have them with us.

The orchestra rendered a program at Union Friday night, and will give their sec-
ond program at the College Chapel tonight. Their services are very much appreciated.

The triangular debate with A. and M. Normal College and Clarke College proved to be somewhat of a "dog-fall." A. and M. won at both places on a combination of manuscript and delivery; The Normal Col-
lege secured first place for individual speak-
er on combination and delivery, while Clarke College took first place in both debates on delivery.

The writer had the privilege recently of preaching the commencement sermon for the Liberty High School near Noxapater. Prof. J. H. Thompson, a graduate of Clarke College, is principal and his services were so much appreciated that the trustees elected him for three years.

On last Friday we delivered the address at the close of the Neshoba High School. Prof. Houston, of Mississippi College, is prin-
cipal here and was well spoken of. An en-
gagement to help in a meeting with Brother Parker at West Laurel, beginning next Wednesday night, will prevent us accepting other such invitations for the present.

At a meeting of the trustees, held last Tuesday, the writer was re-elected as pres-
ident for an indefinite period. It had been my since desire that some experienced school man should be secured for the place and allow me to return to the regular pas-
toral work, but this seemed impractical at the time and the work is too important to suffer from uncertainties. Pleading for the sympathies and prayers of the friends of Christian education we pledge ourselves to do our best until a more suitable man can be secured for the place. Inquiries are com-
ing in that indicate a good attendance next session provided the country does not suffer too greatly from the war.

With best wishes for all our work, we are,

Yours for service,
BRYAN SIMMONS.

From the Okolona W. M. U.

The W. M. S. of the Okolona Baptist Church observed every day in the March Week of Prayer. We had a different leader for every day and they conducted the meet-
ing well, being the first time some were called on. There was a good attendance at each meeting. The offering amounted to \$7.85.

The Sunday night following we had charge of the night service, and had for our subject the Training School. A play-
let was given by the Y. W. A. showing what our Mississippi girls, who were educated at the Training School are doing in the Mas-
ter's business. A number of readings and songs were given, after which we were treated to a delightful talk by Miss Huff-
man of Tupelo. She received her training at the Training School, and in her gentle, sweet manner she gave us what the school meant to her. Mrs. O'Briant, our pastor's wife, told what good she received at this school. It made us all feel as if we would like to become members of a Dollar Club. The house was packed and am sorry that the offering couldn't have been doubled. The amount was \$21.75, \$5.00 of this was given by the Y. M. A.

A MEMBER.

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EDITORIAL.

CONSERVATION IMPERATIVE.

Two things will soon be seen by everybody to be a necessity in our efforts to carry on the campaign for national existence, independence and honor. One of these is the production of the necessities of life and the other is their equitable distribution. There is hardly any danger that too many men will rally to the colors in the present war conditions, but there is a danger that too few will flock to the fields to produce the crops that soldiers and civilians alike must have to sustain the country in this present crisis. Crops do not grow themselves and the old saying is still true that an army moves on its stomach. This country is amply able to maintain itself in time of peace or war, but it will not and cannot do it, unless there is a purpose on the part of the people generally to grow food crops for their own use and for the market. The ground must be tilled or the people will suffer. This is not to discourage anybody from volunteering to fight for his country, but it may be just as necessary to grow corn and potatoes as it is to hunt submarines, and just as honorable and more profitable. We should like to see every man out of a job drafted into the army, and those who can't shoot straight might be given a hoe. The convicts on state and county farms ought to be set to work raising food crops.

The other problem will be the equitable distribution of the necessities of life. In many countries in Europe today this is done under government control and supervision. It might save a vast deal of trouble if it should be done now in this country. No doubt unscrupulous and unpatriotic speculators will take advantage of the disturbed conditions to raise the price on many articles until it is prohibitive. This ought to be prevented at the beginning. Even if it is necessary for the government to take over the food supply and issue it under military regulations, this is better than famine prices. Let us not wait until the pinch of suffering comes.

THE BAPTIST RECORD

GATHER UP THE FRAGMENTS.

Economy is a duty at all times, and wastefulness is a sin for which many will have to give account. But economy in the present conditions is a necessity and will in all probability be more and more forced upon us as the months come and go. Jesus had the power to multiply loaves and fishes indefinitely and yet he was unwilling that one broken piece should be thrown away, "that nothing be lost." God has all power to create worlds and has made them beyond our power to count, but he does not permit one atom of dust to perish. It may undergo many changes and transformations but never annihilation. In all this economy He is our example and His word is our warrant for care against waste.

We have come to the time when men, women and children must study and practice economy. It is well if everybody has the good sense that was shown by the farmer who asked the college man who wanted his daughter to enter his school, what they proposed to teach her. On being told that she would be taught political economy and home science, he replied that he would rather send her where she would be taught home economy and political science. In the homes today we must learn to waste nothing. Economy does not necessarily mean doing without, though we can get along without a good deal that we have had which does not contribute to our health and efficiency. But it does mean that we are to allow nothing to be thrown away that can be of service; and everything must be made to perform the largest measure of service. There must be no waste where we feed the horses and the cattle, no waste at the wood pile, or the slop bucket. The high cost of living, which seems destined to go higher can be brought down by utilizing every article and every scrap that has food value. Nothing ought to be thrown away because it is old or out of style. These are but simple concrete examples of the rules of economy that we will need to learn and to practice. Our mothers used to say "just after the war" that willful waste makes woeful want. The prospect of another war gives point to the proverb. If a man is arrested in Germany for throwing away a potato peeling, an American ought to sit up and take notice.

IT MIGHT HAVE BEEN.

Whittier's lines have come to mind lately in the perilous times upon which we have entered:

"Of all sad words of tongue or pen
The saddest are these, 'It might have been.'"

The reflection that oppresses us now is, why was not all this life and treasure now being dedicated to war poured into the channels of service for our King and His kingdom? Who would not rather that the young men who are offering themselves for the military camp and the battle field should

Thursday, April 19, 1917.

have dedicated their lives to the work of giving the gospel to them that sit in darkness and the shadow of death? Here are our sons and our friends, the best material, the strongest forces of earth, offering themselves as instruments of battle and placing themselves on the altar of their country. Could it not have been that the service of Christ in preaching and teaching and healing the lost and ignorant and suffering should have had this splendid offering. Billions of money have already been voted to the prosecution of the war, and this seems only the beginning. Could not all this treasure have been devoted to carrying the glorious gospel of the blessed God to the benighted children of men?

We are not contending against war; we are not discussing the righteousness of it. We are raising the question, might not all this have been different if we had done our share in the evangelization of the world? Half a million young men are called. Could not the Lord have had them in His service? Why have we not gone forth to the task which Jesus gave us with the same faith and loyalty and zeal? Are they, are we, not His? Would He not have spared us this necessity? May we not at least yet learn a lesson in heavenly patriotism. Did He not teach us that our citizenship is in heaven? (Phil. 3:20). Did He not count on us in these words "My people shall offer themselves freely (be volunteers) in the day of thy power (armies)? The young men shall leap to the ranks like the dew in the sunshine out of the womb of the morning." Is the kingdom of God worth living for and sacrificing for and dying for? What are we willing to do for it now when the call is loud for help?

POOR MEXICO.

Poor Mexico furnishes a constant source of irritation and discussion. Everybody is criticised for whatever is done in the country and for it. The President of the United States is found fault with whatever move he makes in reference to Mexico, for no good seems to come to anybody who has any dealings with this unhappy land. He is condemned if he recognizes Carranza, and he is condemned for conferring with Villa or pushing out Huerta or being too easy with him. It is said to be wrong to put an embargo on ammunition and wrong if you don't. It is simply a choice of evils whichever way you turn. The best that can be done is to reduce the trouble to the minimum for trouble is bound to come any way you turn. It is a choice between the right hind leg or the left hind leg of a mule. There is a kick coming whichever one you touch. Parties ecclesiastical and political are in a boiling cauldron. What is going to happen or what will be the result of all the turmoil is hard to discover.

But what concerns us most is not the political unrest and complications, but the effect of all these upon the future religious condition of Mexico. Its miserable plight is the result of a corrupt religious organization, reducing the people to weakness in all points needed to make a self-governing people.

ple. Now in their blindness they are turning upon these ecclesiastical lords of misrule and venting their pent-up rage upon them. The people want no more rule of the Catholic church, and identifying that institution with religion they now propose that no church or religious institution shall own any real estate, all such as they now own being taken over by the state. And because they have sometimes been dishonestly exploited by foreigners, the new constitution forbids aliens to acquire possession of land. Blind and mistaken as they are, and certain to make confusion worse confounded, we cannot be surprised at their resentment, but must pity them in their mistaken zeal for independence and self-government. Fervent prayer ought to be made for our mission work in this unhappy land.

Pastor S. G. Pope resigns at Belzoni to accept the churches at Port Gibson and Hermanville.

A good program for a fifth Sunday meeting is sent us to be held at Seminary, April 28-29.

Rev. J. A. Lee resigns at Lumberton to accept the call to Yazoo City, where he begins his pastorate May first.

Red Creek Sunday School Association meets at Lumberton Sunday, April 29th, with a good program provided.

Mrs. B. G. Lowrey is recovering satisfactorily after an operation for appendicitis. She is the fifth in the family to undergo an operation.

The Baptist Messenger reports Col. Hoffman as saying that fifty per cent of the infraction of military discipline among the soldiers on the border was due to alcohol.

A good tract is issued by one of our Missisippians, Mr. G. H. Boone, now a layman at the Ft. Worth Seminary, on "A Layman's Vision." Write him for a copy.

Rev. Zeno Wall assisted Pastor J. P. Williams in a meeting for nine days at Mendenhall. There were twenty-five additions to the church, nine of them coming on the last night.

We should be grateful for the post office address of Mrs. M. E. Gunter, from whom we have had more than one business communication, but can't do anything without her post office address.

The Baptist Record will have a book exhibit at New Orleans, to which we invite the attention of the brethren. The book exhibits will be in the Methodist church, about one block from the convention.

The budget superintendent this week spent two days at Mississippi College, last week two days at Clarke College, and next will go to the Woman's College. He visited Canton on Sunday in the interest of the budget.

It must be painful to a man of unostentatious spirit and true to the Lord Jesus to have heralded in various newspapers how much he gave last year to benevolence. Do you believe in a censorship of denominational news?

Mission study classes will be held at the convention in New Orleans, Thursday, Friday and Saturday mornings, the hour before the convention meets, at the St. Charles avenue Methodist church. The subject of the study is Africa.

Evangelist P. G. Elson is assisting Pastor Boggs in a meeting at Valence street church, New Orleans. He has been pastor in Virginia, and North Carolina, and has for several years done successful work as an evangelist. His address for the present is 937 Valence street, New Orleans, La.

For those wishing a brief treatise of sermon making and to polish up their memories with good suggestions, we recommend the booklet, "Practical Hints on Preaching," by Drs. Sampsey, McGlothlin and Carver. It costs only 15c, and can be had of The Baptist Record.

Dr. B. G. Lowrey visited in the last week four agricultural high schools, including those in Leake, Scott and Madison counties. While out at Camden he spoke five times, three times on Sunday, and once Saturday and Monday. He is missing an opportunity and the people hear him with gladness and profit.

The national legislative committee of the Anti-Saloon League is working to prevent the sale of liquor to soldiers and sailors in the concentration and training camps, to prevent the sale of alcoholic drinks during the war to promote efficiency and preserve the grain supply for food.

The anxiety of our mission secretaries was never so distressing as the year draws near the end. Many people can give only small amounts—let them not fail to give. Others who have been favored with a better income ought to come to the help of the Lord's work in this its time of peril.

The Baptist Ministers' Conference, of Nashville, Tenn., passed appreciative resolutions of Brother S. P. Poag, who has recently come to Durant, commending him as a man of genuine piety, a Christian gentleman, a wise, earnest, zealous and competent minister. His picture appears elsewhere.

One of the greatest and liveliest churches in America is the First church of Minneapolis, of which Dr. W. B. Riley is pastor. They received 171 members last year, gave \$75,260, of which over \$40,000 was for a Bible missionary training school. They are planning a new church building to seat nearly 3,500 people.

We have constant letters from people about matters of business who do not give their post office addresses. They are generally out of humor with us for not doing what they ask; and we cannot do it without their post office address. And yet we are expected to do all that is asked and keep sweet.

The committee on entertainment for the convention in New Orleans makes an appeal to the denomination to come to New Orleans without a debt on the boards. This will greatly help the convention and give it good standing in this city, where Baptist stock has been below par.

Mrs. Salome Haywood Solomon, of Coldwater, recently gave \$1,000 to the Baptist Memorial Hospital in Memphis to endow a room in memory of her son. She is a daughter of Rev. H. B. Hayward for many years now with the Lord and sister of the lady who made the first contribution made to the Baptist Orphanage in Jackson.

Former students of the Industrial Institute and College are invited by the class representatives to make the college their home while attending the State Teachers' Association, May 3-5. A minimum charge of \$1.00 a day will be made. For full information, write Miss Gladys Gunter, I. I. & C., Columbus.

A reporter says of the meeting at the First church, Nashville: "The Clarke Memorial quartet, of Newton, Miss., consisting of Brethren Evans, Brigance, Hoffman and Sumrall, came to us on the morning of the eleventh of March, and remained ten days. They did effective singing, not only at our church services, which were held every afternoon and evening, but they also sang at noon shop meetings for an entire week. Their singing was greatly enjoyed by all who attended these services, and evidently helped to fill our large auditorium at every evening service and at all the services on Sunday."

The Home and Foreign Mission Boards have agreed to hold their books open till midnight, Wednesday, May second, in order that all mission contributions may be sure to get in. Will every church treasurer and every individual contributor see that his offering is in the hands of Dr. J. B. Lawrence at Jackson before that date?

Southern Baptists who complain of overhead expenses in the conduct of our organized work might feel easier if they will recall that Southern Methodists pay more for two items of overhead expenses, namely, bishops and presiding elders, than we give to our entire mission work. A Methodist preacher gives us the information that it costs about \$700,000 a year to keep up these ecclesiastical dignitaries.

Russia may not be the only country that will get internal benefit from the war. It may be that the Negroes will so demonstrate their loyalty and prove their manhood that the hearts of many who have treated them unjustly or affected to despise them will be changed, and they will receive fairer and more humane treatment in the future by those who have spoken of them as "mere niggers." There is room for improvement all along the line.

Secretary Lawrence received a letter from a sister in Mississippi a few days since who had "come South for her Father's Health," inquiring for a field where she might serve as pastor. Any churches looking for that kind of a pastor are advised to write early and make sure of getting her. She didn't state what denomination she belonged to, but that can doubtless be arranged satisfactorily as her convictions are probably adjustable.

The Standard editor has evidently been reviewing his history and reminds us that April is America's month for going forth to war, the American Revolution being precipitated by the shot at Concord, April, 1775; the Civil War by the shot at Fort Sumpter, April, 1861, closing April, 1865; the Spanish-American War by McKinley's ultimatum, April, 1898, and recently the war with Germany was declared in the present month of April.

A Mississippian who is in position to know conditions in the army well, especially the National Guard, writes strongly commending the example of the Arizona military officers for refusing to drink liquor of any kind. He hopes the Missisippians will do the same. This, he says, would insure a better army in every respect, and would result in the recruiting of a better class of men, whose parents would not be afraid to trust them away from home.

A bill has been introduced into Congress to prohibit the shipment of intoxicating liquors in interstate commerce. Another congressman from South Carolina proposes a bill to forbid the use of grain in the United States during the war, for making liquor, thus saving hundreds of thousands of bushels now needed for food, when flour is \$15 a barrel and corn nearly \$2 a bushel. The General Federation of Women's Clubs in session in New Orleans have declared for national prohibition.

Mr. Herbert C. Hoover, who until recently has had charge of relief work in Belgium, writes to President Wilson: "We wish to tell you that there is no word in your historic statement to Congress that does not find a response in all our hearts. For two and a half years we have been obliged to remain silent witnesses of the character of the forces dominating the war, but we are now at liberty to say that, although we break with great regret our association with many German individuals who have given sympathetic support to our work, yet our message enunciates our conviction, born of intimate experience and contact, that there is no hope for democracy or liberalism, and consequently for the real peace and safety of our country, unless the system which brought the world into this unfathomable misery can be stamped out once for all."

A NATION'S PRAYER FOR STRENGTH TO SERVE.

(By Richard H. Edmonds, Editor Manufacturers Record.)

Make bare Thy mighty arm, O God, and lead this people on.

Day by day, month after month, we have prayed that the cup of war might pass from us, for we have not been able to say Thy will, not ours, be done.

We have gazed with awe upon the horrors of the battlefields of Europe. There we have seen suffering and death such as the angels of heaven never looked down upon before; while here we have enjoyed the peace and prosperity which have flooded our land, and we have prayed that we might not have to give up our comfort and our ease and face the awful realities of war. We have said to our soul, thou hast much goods laid up, eat, drink and be merry and think not of duty, but of pleasure.

We have not prayed, O God, that Thou wouldst show us our duty and give up strength to follow wherever Thou mightst lead, but we have prayed that our will might be Thy will. We have prayed that Thou wouldst save us from suffering, not that Thou wouldst give us strength to meet and bear suffering if called by Thee to do our part in saving civilization from destruction.

Forgive us, O Lord God Almighty, that we have so long prayed not to know the path of duty, but to keep in the path of ease and safety.

We cannot fathom the mysteries of this world, we cannot understand how Evil can for so long a time master Good; we cannot see how out of all the horrors and the sufferings of these latter years Thou canst bring forth blessings to mankind and get glory and honor unto Thyself. But we know, O Divine Father, that all things shall work together for good to them that love and serve Thee. Teach us then to love Thee as we have never loved Thee before, teach us to serve Thee as we have never served Thee in the past.

We believe that Thou art calling us to take up our cross and follow Thee, and that Thou hast called us to some great service to mankind and to Thyself.

Arm us, O God, with the power of right.

Let us not go forth trusting in our own strength, which is but weakness. Let no spirit of revenge, no hatred fill our hearts, but give us the strength which comes from seeking to know and to do Thy will and from being led by Thee.

Grant, O Father, that we may be ready to drink of the cup from which Thy Blessed Son, our Redeemer, drank when in boundless love for others, He prayed that not His will, but Thine, be done. Draining the cup of human agony, He became the Savior of mankind, redeeming the world from the power of Evil through His suffering, death and resurrection. He taught us that service and sacrifice are better than great riches, that he who seeks selfishly his own good only may lose his own soul.

What shall it profit us as a nation to gain the wealth of the world and to lose the soul

of our honor and of our duty to Thee?

If such by Thy will, may be it ours as a nation to be led by Thee to help save mankind from the dominion of Evil.

Give unto us, O God of infinite love, Thy "grace, which is love outloving love," to enable us to say where Thou leadest we will follow.

Make us a nation, O Thou Almighty Ruler of Nations worthy to become the redeeming power to save mankind from sinking beneath the barbarism which fights against civilization, against human liberty and against Thee, that all the nations of the earth shall come to know Thee and to seek Thy guidance through all the ages to come unto Thy honor and glory.

MISSISSIPPI WOMAN'S COLLEGE.

In the death of Mrs. Theodosin Lewis of Hillman College, the cause of Christian Education has sustained a great loss. Twelve years ago, during my last session at Hillman, Mrs. Lewis came into our faculty. She has been at Hillman all these years, a great joy and blessing to all who came in contact with her.

Monday night exercises were held commemorating the fourth anniversary of Philomathean Society. The anniversarian was Miss Hazel Brister, of Bogue Chitto, subject, "Our Opportunities." Others taking part were Misses Dora Ross, Mae Davis, Eddieth Morris, Lois Griffith and Christine Davis.

Wednesday night our Lyceum season was closed with an entertainment by the noted impersonator, John B. Ratts. The feature of the evening was his rendition of Edward Everett Hale's classic, "The Man Without a Country."

Last Sunday sixty of our girls visited the Main street Baptist Sunday School and attended church. Brother Wolfe, of Oklahoma, is carrying on protracted services there.

When Miss Lois Buckley, of Pinola, entered school last week she was very much pleased with the warm and enthusiastic welcome given her. She was also gratified to learn that she had raised the enrollment to 300 and that a picnic and parade were made certain by her coming.

Miss Mignon Wilson recently entertained at a Home Science dinner Prof. Claude Bennett, Mr. Ellis Hickman, Rev. E. E. Dudley, Bro. Wolfe and his singer, Bro. Rogers.

J. L. JOHNSON.

OUR COUNTRY AT WAR.

This foremost Christian nation has at last been drawn into the vortex of war, a world war. A strange situation it is to our generation. That we will know how to behave ourselves as becomes a God-fearing people, is a matter of greatest moment. But viewed from the high standpoint of God's finger directing, our course should be as straightforward as the course of the mariner following the needle. The high motives governing us in going into this war, prevailing to the end of it, will acquit us from every base motive. There are no rival nations whom

we wish to destroy. We are not seeking to extend our land domains; nor to levy tribute for our enrichment. These are not the motives impelling us to take up arms. But there are, and ought to be, all controlling influences that justify a Christian people in the last resort taking up the sword of battle. Such we believe were the prevailing grounds which finally moved our President and Congress to call our country to arms. And when the curtain shall fall upon this bloodiest and most destructive of wars since the Christian era, the impartial historian will record America's part in the world tragedy as a just war, even a righteous war.

Let us view it as a just war.

Beyond dispute, history will record the truth that the wrongs leading up to our country's action are to be laid against Germany, and not against the American people. Without just cause, without even a just provocation, Germany has purposely and defiantly killed hundreds of our peaceable citizens, including helpless women and children, sending them to watery graves without even extending a helping hand; a war upon friendly non-belligerents, going about their business on God's high seas. That man of God in the White House displayed the patience of Moses and the wisdom of a superman in his forbearance, even condoning their savage butchery to the limit of self-respect. But in a frenzied desperation, Germany has at last openly made war on us, sinking without warning our ships of commerce on the open seas, with both crews and cargoes. She has adopted the warfare of assassination upon us. She virtually orders America off the high seas under threat, not of seizure, but of assassination with her concealed submarines. Under these conditions we go forth to war in defense of our lives and our liberty. Surely ours is just war.

Under a law of the survival of the fittest, no people can live among the nations of the world that cannot or will not defend themselves when life and liberty are at stake. In this tragic hour we must fight to preserve our blood-bought rights of freedom and liberty, or surrender abjectly the priceless heritage of a free people, to sink to the level of a subdued province and submit to Germany's yoke of oppression. In such a conflict America's old-time valor is to be sustained by a profound sense of the justness of our cause.

Ours is also a righteous war. Yes, righteous in the sight of all men. We do right in taking up arms against this invading murderous marauder; and are guilty in the sight of heaven to longer submit to the monstrous tyranny of the maddened Kaiser. We do more than resist wrong; more than war a defense war. We intervene in behalf of the oppressed. We must overthrow those despotic powers of absolutism and autocracy. Upon the ruins of their kingdoms we would build republics so that their peoples may enjoy the inalienable rights of all men in pursuits of peace, liberty and free self-government. We would destroy forever the militarism dominating Europe, the disturber of the peace of the world. In brief, we

would save Europe to the plane of our own advanced civilization. And if in this war we shall accomplish the high purpose of pulling down these strongholds of human oppression, and the liberation of their subjects from a tyrannous thralldom, as under God we confidently expect, then we have secured privileges and benefits which will ultimately work out for them their transformation after divine ideals and purposes. These blessings have always cost blood and vast treasure; but it's the price of human progress back towards God. It is worthy, and it is **righteous**.

A new and larger era for the spread of the gospel all over Europe, and even all over the world, awaits the downfall of these blood-thirsty war-lords and kings. Democracies are given to peaceful pursuits, which conditions pave the way for the "Prince of Peace." The hand of God already seems manifest in Russia's deliverance from the most despotic of monarchies. The muttering cry for a larger freedom is being voiced in the German Reichstag, portentous of their new day dawning. The government of the unspeakable Turk is doomed to banishment from the earth. Surely the hand of a sin-avenging God is made manifest in this war in the array of the great world powers of light against the great dynasties of tyranny and oppression. These conditions are not accidental but for the accomplishment of divine purposes in a world preparation for a new era in the spread of the gospel in all the world, beginning in benighted Europe where formalism and ecclesiasticism reign supreme. From the beginning of time the issues of no war have promised so much for the welfare of mankind as this Armageddon conflict of world powers, in which the evangelical Christian nations are battling side by side for principles as sacred as life and as eternal as God's moral law. We no doubt face the greatest day in human history, since the birth of Jesus Christ. It is worth all things to live in such a day, and to have part in a cause that not only involves the life and freedom of mankind, but paving the way for "the kingdoms of this earth to become the kingdoms of our Lord and His Christ." Surely it is a righteous war.

The dominating sentiment today in the American people, as also in the English and French, is not revenge, not blood, but a desire and a struggle for a world peace upon a basis of lasting peace. The issues make it worthy, noble and righteous. And if our God shall give us such a peace soon shall we have the fulfillment of divine prophecy, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." With victory given our enemies the world's civilization and the religious welfare of the human race have been set back a thousand years. But with victory for the principles forcing America into this war, the priceless trophies of soul liberty and a larger freedom for mankind shall be ours to lay at the feet of the King of kings, and Lord of lords. Surely ours is a just and a righteous war.

S. M. ELLIS.

IN THE CHINESE REPUBLIC.

Laiyang, Shantung, China.

On Saturday, September 16, I started on a long trip to West Shantung to help in classes especially for Christians. On Lord's day, en route to the railroad, I held the regular communion service and business meeting at one of our Laiyang country churches, and enjoyed the preaching very much, one man following the Lord in baptism at the close. From here we went on six miles to an out-station and spent the night. Ere we could get the things off the donkeys and arranged in the room, it was full of men and boys who remained right on until bed time. The dear old colporter and myself took turns about preaching.

Monday before the first peep of day the donkey driver called saying it was a long day's trip to the railroad, so we soon started and were several miles on the way when the sun arose. The next day at nine o'clock I took the train for the West, arriving at the capital of the province where I had to change cars after dark. Long before daylight I was called the next morning, as the inn keeper said, to make sure I would catch my train which left at 8-a. m. Eleven o'clock found me in Tain, at the foot of the great sacred mountain. It was on this mountain that Confucius worshipped, a slab marking the spot; to this mountain the emperors sent annually a special representative, and it is to this mountain that thousands of pilgrims come each year to worship.

Here at Tain I conferred with some of our Baptist workers on matters relating to the work, and on Saturday took train for Tsining, the second largest city in the province (population estimated from 350,000 to 450,000) where the first class was to be held. Upon arrival at the station where a crowd of the brethren gathered round us and escorted us to the chapel where rooms were provided for me and the guests from a distance who were in attendance on the class.

At each place an early morning prayer meeting was held, followed by breakfast, and regular class work began at 9 o'clock, continuing until 3 or 4 p. m., when dinner was eaten. Most of the Chinese in this section eat two meals a day. At night another service was held. I spent three hours a day teaching the Word.

After five days here we engaged a wheelbarrow to take us to the next appointment, two days' journey distant, at Yuen Cheng. This place was entered by the associations' workers only last February but already five men have been baptized and more than twenty are enrolled as enquirers.

This place was opened by the kindness of a dear sister nearly eighty years old who sent us \$100 specially to open this new work. On my arrival, friends from the government and normal schools paid their respects, the county judge sent his card, all of which shows the high esteem in which our workers are held. On Lord's day the government school pupils filled the house and yard. As soon as this service was over the normal pupils came in and without intermission I

preached to them. During the afternoon the normal pupils came again, and daily some of the teachers were in attendance. There is a bright outlook for this place.

We next went to Kiu Yeh, and had an excellent class, some men walking in thirty miles and bringing their unsaved friends with them. Some I feel definitely took the Lord as their Savior. The class finished here, we made our way back to Tsining for one day, then on to Si Swee, where on Lord's day in the midst of our class, a church was organized, and three were baptized. For twenty years more or less work has been done on this field by Baptists. When we lived at Taian I made many trips to this place and found it one of the hardest of places. On one occasion I took a lot of remedies, boric acid, santonine, quinine, salts, etc., determined to try once more and see if an entrance into this conservative place could be made. I rented an awning and out in the open market began. We preached one hour, then saw the sick for an hour, keeping this up from 8 a. m. until 6 p. m., no time for dinner even. Such a change you could not imagine in this place.

My first case must have been providential. A case of bad eyes. I used boric acid solution, and in a moment the woman shouted she could see so much better. The blind and those afflicted with eye troubles flocked around us all day, as well as others. What a day of opportunity! On my way back to the end I was invited to drink tea at many places, and one big store would not take "no, thanks," but insisted so that I sat and drank a cup with them. Now there is a church there, a real Baptist church.

From Si Swee, two days over the mountains, brought us to Meng Yin, where we had a good class. It is here that the regular Lord's day services have to be divided into two sections to accommodate the crowds of members. The meeting house is too small, so the men meet and then the women. Our Lord's day service, although very cold and windy, had to be held out on the yard. One hundred and forty have been baptized into the fellowship of this church this year.

Our next appointment was at a hamlet far back in the mountains, and it was a very blessed privilege to work with these saints who now number about thirty, and I trust will in the not distant future be organized into a church. Here I met Brother Blalock and Miss Bostick and filling some appointments along the way we turned our faces toward Taian where a class was soon to be held.

At Taian we had the largest class of all the trip, and in some respects the best, for the crops were all now harvested and this did not distract the minds of the farmer folks, then the saints here have had Brother Blalock's instruction for years, so are better prepared for teachings from the Word on the deeper truths. It was a privilege to be here. Thus were spent sixty-four most happy days in His service.

J. V. DAWES.

Laiyang, Shantung, China.

Mississippi Woman's Missionary Union Page

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

SEE THAT YOUR REPORT REACHES US BEFORE THE END OF THIS MONTH!

We are on the "home stretch"—and far from the goal. But by putting forth every effort for the final sprint, we hope to reach our aims.

Beloved, is the man in your house looking with set jaw at the head lines of the papers concerning war, and with lowering brow at the almost incessant rains these days? Then it is your part to keep uncommonly sweet, get up the very best meals you possibly can, and say over and over in your heart "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

New W. M. U. Manual.

The council of State Secretaries and Field Workers will be held on Monday following the Convention in New Orleans. Only these officers are supposed to attend. The entire day will be taken up with discussions of the material for the W. M. U. Manual, which will be prepared by Miss Mallory during the summer. The S. S. Board has kindly consented to publish the book. Each State Secretary has been asked to prepare a written outline for one chapter, this same to be read and discussed at this meeting. This Manual will fill a long felt need, and will make a most excellent mission study book for societies. We trust that each society in the State will use it as such when it comes from the press.

The leading article on our page last week should have been credited to Mrs. R. H. Montgomery of Georgetown. It was read by her before the Rally Day at Hopewell in Copiah Association.

Concerning Delegates to S. B. Convention W. M. U.

Beginning the last week in February and for four weeks running a call has been made for names of those sisters who proposed to attend the S. B. Convention in New Orleans, and would like to go as delegates.

Sisters seeing this notice have been ready to respond. We are so thankful that so many will attend the great Convention. It will

mean much to our State Work during the coming year.

Each State is limited to twenty-five delegates to the M. W. U. Our State selects six from each section of the State; and the twenty-fifth one from the Central Committee. This by order of the Nominating Committee at our State Convention in November previous. This matter is repeated here, not because our sisters do not know about it, but because they forget. Rarely a day passes that we do not receive letters saying something like this:

"Our society has elected Mrs. Blank as a delegate to the Convention. Please send her a credential card."

"I am going as a delegate to the Convention from my society. I should like a credential card."

Beloved, your Secretary is perfectly helpless in this matter. Only six from your section can go as delegates. Spreading them out over the State as we certainly shall do, only one, and perhaps not one can go from your society. It depends upon how soon you get in your name.

But I am so thankful that since we are near the meeting this time that many of us can attend; and will go as visitors. And as such we shall be able to get much of information and inspiration. Please read this to your society at the next meeting.

Read This From Shubuta!

Dear Dr. Lawrence:

The W. M. U. conceived the idea of entertaining the children by serving ice cream, cake (etc.) and have them bring eggs for a Missionary box, instead of an Easter Egg Hunt.

The little "tots" rolled in twenty dozen eggs, the proceeds of which I am sending you in this mail.

(Signed) J. B. Quinnelly.

In this letter was a check for \$5.70.

Isn't that by far the finest Easter Egg Party you ever heard of?

Mississippi Woman's College.

As some of the girls will return at the close of the session to put their lives into their home churches we decided to have a few programs in our Y. W. A. on "The Country Church, and how we May Help Her." These meetings were very helpful indeed and we trust the many suggestions that were given will bring forth fruit in the future. We have realized that it is a problem we must face, one that will call forth our best efforts.

We have also discussed the rural school and how we, as teachers, may help her. A number of girls who have had experience in teaching and some who are studying the books on "Education" are giving us some suggestions as to how we may build up the attendance, equipment, school spirit and the social and religious life of the school and improve the health conditions of the community. We want to be prepared to take our places and do our part in this work.

MAY DAVIS Class '17.

Does not the above note from the Missis-

issippi Woman's College deserve a word of special mention? As your two secretaries go about over the State, their hearts so often yearn for the right help in the country church, and the rural school.

Here seems to be the solution of the problem. When our girls who are fortunate enough to go off to College turn homeward with the determination to thrust themselves into the breach; and have so informed themselves that they can do the wise thing; then watch for results. Blessings upon the dear girls who hear the call. Many blessings upon our colleges which set such an ideal before our young women!

Rally Day at Hopewell Church.

The first Rally Day Service of the Woman's Missionary Societies of Copiah Association was held with the Hopewell Church on March 23. The meeting was presided over by the Associational Superintendent, Mrs. C. T. Owens, of Crystal Springs, and the devotional exercises were conducted by Rev. C. C. Pugh. The program was carried out as planned.

Out of the sixteen societies in the Association, six were represented, Georgetown society having the largest delegation present. The morning session was given to a discussion of Rally Day, its meaning, the circle plan of work, etc., Mrs. Frances of Crystal Springs, Mrs. Parsons of Gallman, Mrs. Pugh of Hazlehurst and Mrs. Bridges of Hopewell, taking part in the discussions.

The afternoon session was turned over to our own Miss Lackey, who has the work of the Union not only on her heart, but on her tongue. Her every message brings an inspiration and a call to more loyal and faithful service. It was a joy to listen to her unfold the purposes and plans of the W. M. U. and we were made to realize afresh what a great privilege is ours to be a part of this great organization. Several excellent papers were read on different phases of the work by Mrs. R. H. Montgomery, Mrs. W. G. Barlow of Pilgrim's Rest and Mrs. Sydney Johnson of Gallman.

At the noon hour the ladies of Hopewell church served a bountiful feast of good things to eat, which every one enjoyed to the fullest, and at the close of the day's work every one left feeling that it had been a most pleasant and profitable occasion, the promise and pledge of better things in our work in this association.

SECRETARY.

No recent religious publication is likely to have a wider reading among Southern Baptists or be more satisfying in its ministry than the volume of sermons by Dr. E. Y. Mullins, entitled "The Life in Christ." It is the rich spiritual deposit of his ministry for many years and various places and will make more fruitful the life of the reader. There are twenty-two sermons on practical themes, such as The Lordship of Jesus, The Abundant Life, The Resurrection Life of the Believer, Christianity and the Law of Service, etc. There are 239 pages, and can be had for \$1.25 net, from The Baptist Record.

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NOTICE OF TRUSTEE'S SALE.

By virtue of a certain deed of trust executed on the 23rd day of December, 1913, to the undersigned as Trustees, by B. B. Smith, to secure a certain indebtedness therein mentioned, owing to the beneficiary therein named, which deed of trust is of record in the office of the Chancery Clerk of Hinds County, in Jackson, Mississippi, in Book No. 80, at page 66, reference to which is hereby made, default having been made in the payment of said indebtedness, and having been requested by said beneficiary therein, the legal holder thereof to foreclose said deed of trust; we, the undersigned Trustees, will, on Monday, the 7th day of May, 1917, before the principal entrance to the City Hall, in the City of Jackson, Mississippi, offer for sale and sell, at public auction, to the highest and best bidder for cash, the following described land and property lying and being in the City of Jackson, First District of Hinds County, Mississippi, to-wit:

A certain lot fronting thirty (30) feet on the east side of Martin Street in the City of Jackson, Mississippi, and running back east one hundred (100) feet, described as twenty (20) feet off the south side of Lot No. Three (3) and ten (10) feet off the north side of Lot No. Four (4) of Square No. Two (2), of Martin's Sub-division of H. F. and Lula E. Bailey Place of Lot No. Fifty-eight (58) South, in the City of Jackson, Mississippi, together with all improvements thereon and appurtenances thereto.

The title to said land and property is believed to be perfect, but we as Trustees will convey at said sale only such title as is vested in us by the deed of trust aforesaid.

Witness our signatures this the 5th day of April, 1917.

O. J. WAITE,
B. W. GRIFFITH,
apr5-12-19-26-m3 Trustees.

MENDENHALL.

After an absence of five years I came back to Mississippi as pastor with the beginning of 1917. The church had been without a pastor for a year, but had kept together remarkably well, with preaching by different preachers as supply and a good Sunday School, under the leadership of Superintendent W. L. Bass, aided by a good corps of teachers. This being the county site of Simpson county, the place of the Agricultural High School, and the location of a new saw mill, makes it an important field. The outlook is encouraging. Brother L. S. Terry lives here and has his membership with us. He is a noble man of God, and a strong support to the pastor. He serves some churches near by. I miss my dear Brother L. J. Caughman, who was here during my former pastorate, but who was called the 14th day of last October to his heavenly home. He was my fellow soldier; we worked together in meetings, we talked together of our Father's interests. I miss him from our weekly prayer meetings; his fervent prayers and spiritual talks were a blessing to us all. He delighted to call himself an old fashioned preacher. He certainly preached the old fashioned gospel of salvation by grace through faith. He was sixty-seven years old and had been preaching thirty-six years. His ministry was a most fruitful one; he baptized 989 converts, organized 17 churches, helped to ordain 76 deacons and 30 preachers. He was a leading spirit in the General Association for many years, and his life was identified with New Liberty Association. His brethren delighted to have him, because of his Christ-like spirit. One of the most beautiful traits of his character was in his home life. The mutual devotion between him and his beloved companion, who is still with us, was a charming exhibition of the grace of a Christian home. He rests from his labors and his works do follow him. We miss him here, but we shall see him again some sweet day bye and bye.

We have just had a meeting of days with Brother Wall to do the preaching. It was a good meeting. We are facing the future with faith, hope, and love. The war cloud looms dark, but God is above the storm cloud keeping watch over His own.

Yours in Him,

L. P. WILLIAMS.

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"Mother," he asked, "don't you want little sister to be a good wife like you when she grows up?"

"Of course," said his mother.

"Well, you make me give everything to her 'cause she's littler'n me. But you're littler'n father, and you give him the best of everything."

And before his mother could move, Johnny tore the train of cars from the screaming baby.

"If we don't begin to train her, she'll be a terrible wife," he said, as he slammed the door.

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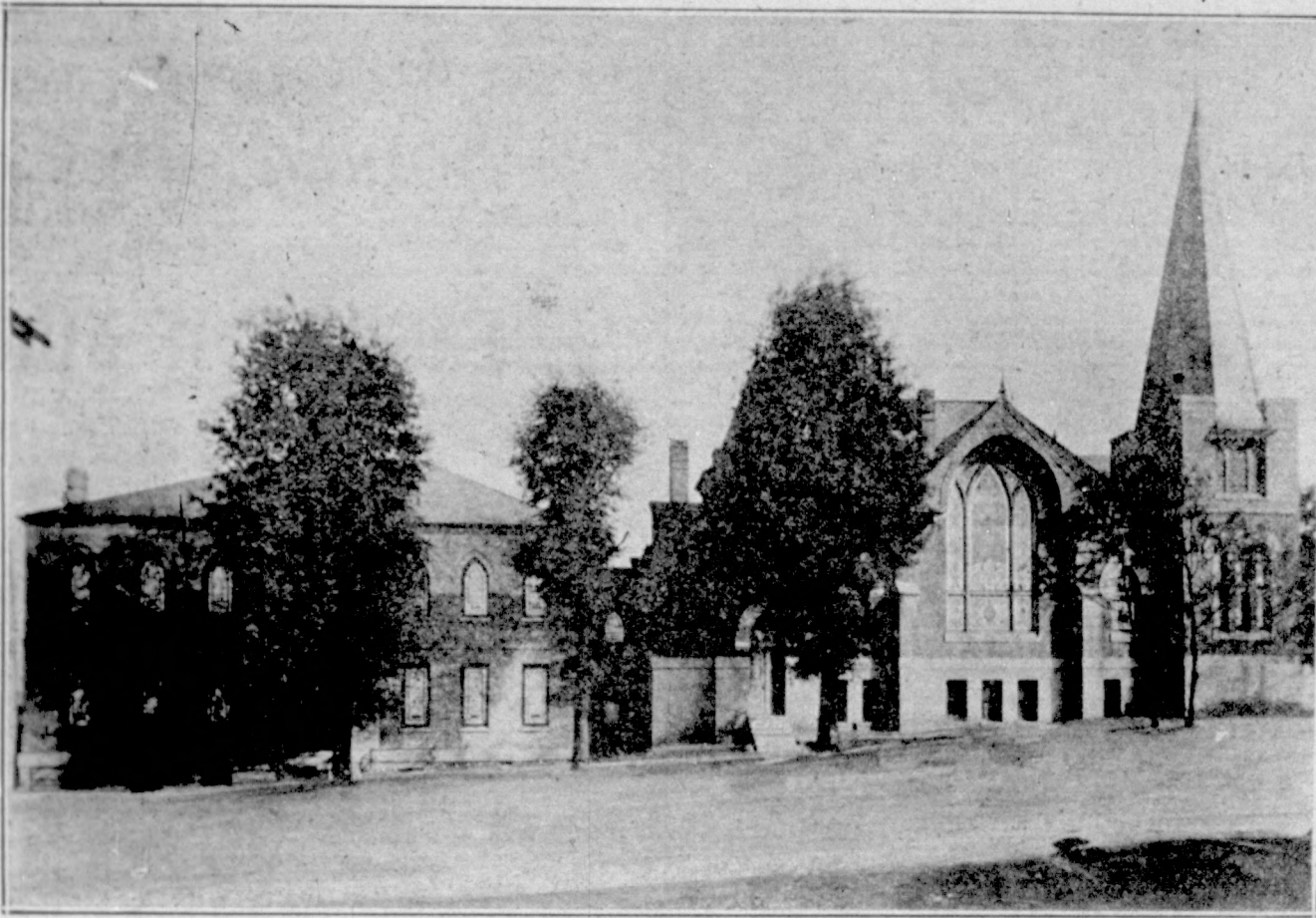
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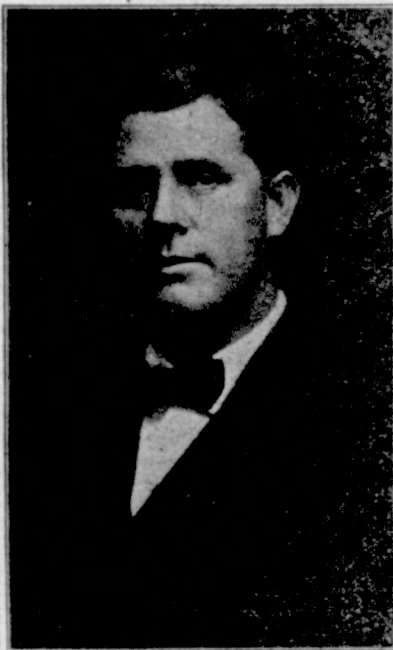
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I have just closed my second meeting in Texas with sixty-five professions, fifty-one additions to the churches and we are now entering the second week of a town-wide meeting in Midlothian, Texas, and have had twenty-seven professions to date. The outlook is fine for a great meeting.

I have with me Brother W. E. Odum, of Columbia, Miss., who is doing special work with a junior choir of a hundred voices, he is a fine singer and consecrated worker and a natural leader of young people and God is blessing his labors wonderfully, and he tells me that much of his zeal in the cause of Christ is due to the consecrated leadership of our own Bro. N. R. Drummond, of Columbia, Miss.

Things go well at the Seminary and also the Training School. Two of the girls were here through Sunday, Miss



EVANGELIST N. R. STONE.

Hicks, of Mississippi, and Miss Atkins, of Oklahoma. I thank God that we are beginning to realize the value of a consecrated girl in church work.

Heaven's blessings on The Record and the cause of Christ in Miss.

Sincerely,

N. R. STONE.

P. S.—I am not as reported, an evangelist of the Seminary, but doing independent work.

"There goes a fellow who seems to take the worse possible view of everything," remarked the grouch.

"No, he's an amateur photographer," replied the grouch.

"What is he, a pessimist?" asked the old fogey.

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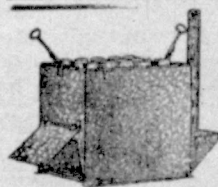
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TEAMS IN TRAINING

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GEMEELY'S RACE.

(Jennie N. Standifer.)

Miss Farley, the Sunbeam leader, was calling the roll and the children were answering with Bible verses, when Jean Winters entered the room leading a girl who walked with a cane and almost bent double at every step. On one foot she wore a coarse calf-skin shoe, and on the other a shoe with a sole several inches thick. "I've brought a new member, Miss Farley," said Jean as the leader paused to nod and smile a welcome to the late arrivals. "This is Gemeely Orfall."

"I am so glad to meet you, Gemeely. What is your age and where do you live?"

The new member stared in silence and Jean explained:

"Her folks are Syrians and she doesn't know everything that's said in English. She lives on Second street, and she's fifteen, but she's no bigger than me and I'm just ten. Can't she be a member, Miss Farley?"

"Yes, we will enroll her as a special member, and she may repeat a scriptural verse."

Gemeely looked at the leader wonderingly.

"I don't know none," she stammered.

"Say, 'Love your enemies,'—that's part of a verse," whispered Jean.

"'Love your enemies,' repeated the new member promptly.

"You must teach her the entire verse, Jean," said Miss Farley, "and explain what it means."

Gemeely listened to the singing with unfeigned delight. After the reading of a Bible lesson the leader made a talk on 'The Christian Race,' and quoted Paul's exhortation: "Let us run with patience the race that is set before us." Gemeely seemed perplexed, even though the Apostles' meaning was fully explained.

"What she mean by runnin' race?" she asked Jean as she limped down the street going home. "I can't run race."

"It is the Christian race, Gemeely," replied Jean. "You can run that, and so can everybody."

"How?" asked the girl eagerly.

"You can run it by doing your work the best you can, and by helping anybody in need. The more you help people the better race you run, Miss Farley says."

"I want to run that race," declared Gemeely. "I can't never run any other. What does love your enemies mean?"

"Jesus said, 'Love your enemies, bless them that curse you and do good to them that hate you and pray for them that despitefully use you.' When the boys laugh at you and tease you and call you ugly nicknames, you must return good for evil. You must not talk back to them or to your mother when she scolds."

"I gotta say somethin'."

"Then you must pray—bless them."

"I'll try it," promised Gemeely.

The girl's dark face wore a troubled look when she entered the shanty she called home, but she did not mention the race she had determined to run. When her cross, fault-finding mother called her lazy and trifling, she did not answer back, and when told to amuse the baby she kept the little one quiet until he fell asleep, she helped to prepare the supper and did not complain when told to wash the dishes.

Next day Gemeely helped in her father's fruit and vegetable stall, as she always did during the vacation months, and did her best to please all customers. When boys passed by and threw paper balls at her or called her "Crippie" she wanted to answer back, but by a great effort she sat on her stool and whispered "Bless 'em! Bless 'em!" until they tired of teasing and passed on.

The week passed and still Gemeely held her peace when "reviled and persecuted." Saturday afternoon Mr. Orfall went to a bank down in the business part of the town to deposit his money. Gemeely tended the stall and was kept unusually busy serving housekeepers who were buying supplies for Sunday. She was very, very tired by the time she had leisure for a few minutes rest. She was locking the cash drawer when a boy of six or seven came down the walk on a tricycle and called out:

"I want a dozen bananas, quick, Gemeely."

She did not like Charley Ward. His father was a doctor and lived in a big house down at the end of Second street. The little boy was often sent to the Orfall stall for fruit. He always teased the lame girl and made allusions to her misfortune.

"Love your enemies," Gemeely kept saying to herself as she tried to reach the most perfect bananas on the bunch.

"Hurry up, Gemeely. You're slow as Christmas. And don't you put off any bad bananas on me like you did on Tom Bates, yesterday."

"I didn't sell him bad bananas," declared Gemeely indignantly.

"You did. You cheated."

"Didn't."

Gemeely turned upon the boy with flashing eyes. She forgot she was to love her enemies and bless the ones who reviled. She was angry and her only thought was to punish the boy who accused her of cheating. She dropped the bag of bananas and catching Charley by the arm shook him until his teeth chattered. He began to kick and strike her with his free hand. She struck back and several baskets of apples and oranges were overturned.

A passing boy yelled: "A fight! A fight!" and a hoodlum crowd began to gather and snatch for the fruit which was scattered on the pavement. Just then Gemeely's father came hurrying down the street and the boys ran away.

"You bad girl!" the father scolded, giving Gemeely as rough a shaking as she had given Charley. "You

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fight and ruin my trade. Go to the kitchen."

He quieted Charley by giving him an extra amount of fruit, and then placed his wares in order for his evening customers.

The following afternoon when Jean Winters came by for Gemeely to go with her to the Sunbeam meeting, she found the cripple girl sitting on the front steps. Her hair had not been combed and she wore a faded, much mended red calico dress.

"I don't want to go," she replied sullenly when Jean asked if she could dress for the meeting quickly.

"Why, Gemeely? I thought you liked our meeting Sunday." There was disappointment in Jean's voice.

"I can't run race. I got mad. I fought Charley Ware. I do my best and he say I cheat. I fight. I can't run race."

"Come with me and Miss Farley will teach you how, Gemeely." But the crippled girl refused to leave the steps.

"I dunno how to run race. I can't understand" she muttered to herself after Jean had gone.

There was a clatter of wheels on the walk and looking up Gemeely faced Charley Ware. He sat jauntily on his tricycle, with his cap tipped over one ear, and grinned as he taunted:

"Got a shakin' yourself, Miss Smartie! Next time I'm goin' to tell your dad to whip you."

Gemeely arose and started towards the teasing boy. He turned his tricycle and started across the street at a rapid rate. He had reached the street car track and bounded over one rail when a shrill whistle caused Gemeely to glance down the street. The trolley car was coming down grade at a great speed, and Charley had stopped in the middle of the track. Something seemed to be wrong with one wheel, and he kept trying to make it go instead of getting out of the way.

A woman, who was standing at an upstairs window across the street screamed and called at the top of her voice:

"He will be killed! Somebody help!"

"Help everybody you can." "Love your enemies." The words flashed through Gemeely's mind like lightning, and with them came the thought: I can help if I can't run a race.

Like an arrow the lame girl bounded to the track—her body bending to a right angle at every step. By a mighty effort she dragged the boy and wheel to safety just as the car reached the spot where Charley had stopped. Then she fell, striking her arm against the brick pavement. There came a sudden sharp pain and a roaring in her ears and then unconsciousness.

When she opened her eyes, Gemeely lay on her own bed and Dr. Ware stood by feeling her pulse. He was saying to her father:

"Her arm is broken and her shoulder badly bruised, but she is not injured otherwise. I will take her to

(Continued on page 15)

Sunday School Column

BY T. A. J. BEASLEY

1917 A-1 Sunday Schools.
Main Street, Hattiesburg.
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Shubuta.
First, Hattiesburg.
Columbia.
Immanuel, Hattiesburg.
Mt. Olive.
Pontotoc.
Collins.
Calhoun City.
Flora.
First, Brookhaven.

Gold Seal Holders in Mississippi.
N. R. Drummond, Columbia.
Miss Jennie Watts, Columbia.
Rev. T. A. J. Beasley, Ecu.
Mrs. J. B. House, Indianola.
Mrs. Ada K. Brown, Pontotoc.
Miss Kate Brown, Pontotoc.
Miss Minnie Brown, Pontotoc.
Miss Sadie Lee Crausby, Pontotoc.
Mrs. Leslie Lyon, Pontotoc.
Mrs. R. B. Patterson, Pontotoc.
Mrs. J. M. Pritchard, Pontotoc.
Miss Sue Souter, Pontotoc.
Rev. S. P. Norris, Poplarville.
Miss Maud Darrington, Yazoo City.

There are eight books in the teacher training course. The completion of the first book secures the diploma, and each book thereafter secures a seal. When four books have been completed a red seal is awarded, and when the entire course of eight books has been completed, a blue seal is given.

On April first we had in Mississippi 3,335 diplomas, 475 red seals and 221 blue seals. There have been 209 diplomas awarded this year.

There are five books in the post-graduate course. The first book secures the diploma. Each succeeding book gives a seal and when the entire course is completed, a gold seal is awarded.

On April first, Mississippi had 26 post-graduate diplomas, and 14 gold seals.

Thirteen A-1 schools were enrolled in Mississippi up to April first.

There is always strength in organization, provided it be of the right kind. The organized class in the Sunday School may prove a mighty factor for good. Let some one in your school who has a mind to work try his hand along this line.

It is poor business for a preacher to make a big speech on Sunday Schools in the association, and then go to his church and sit out of doors till the Sunday School is over. It has been done, however.

One Sunday morning a superintendent read the 119th Psalm (176 verses) in opening the Sunday School. He then called the people to prayer. After some time, a boy arose, took off his vest, doubled it and put it under his knees, and said, "Go to it, old man, I'm with you now!" Let long-winded superintendents take due notice thereof, and govern themselves accordingly.

LADY TELLS SECRET.

A well known lady gives the following recipe for gray hair: To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Adv.

Why A Graded Sunday School?

That church is strong in which the different parts are well developed, rightly balanced. The B. Y. P. U., the W. M. U., and the Graded Sunday School increase in power the church of which they are a part.

Organization and system are as old as the universe. It is the Divine way. Yet, we in the Sunday school have not made use of it nor profited by its advantages until late years. Isn't it strange with what tenacity a man will cling to the way his father or grandfather did church work? He may

be progressive and open to reason in anything else, but when he puts on his Sunday-go-to-meeting clothes and assumes his benign expression, you might as well try to convince a turtle that it ought to fly as to attempt to persuade that man that the Sunday School could be run better in another manner. He will probably say that he "don't believe in no such new fangled notions. We're gettin' along plenty good, and that there young Tom Jones needn't try to run this'er establishment. We all had a Sunday School before he ever came to this country." We are glad though that such occurrences are becoming less and less frequent, that God's people really desire to serve him in the very best possible manner.

To put it briefly, the essentials of a graded Sunday School are: Graded pupils, graded lessons and graded teachers. Its aim is systematic work, adapted to the need of each department. The result is Bible knowledge and spiritual development.

Grading a Sunday School makes it possible for it to reach and hold its constituency. It divides and places responsibility. Certain workers are definitely responsible for the pupils of the various departments.

Then too, grading makes it possible for a school to do effective teaching. It classifies pupils according to their age, where their interests and understanding are similar. This cannot be too strongly emphasized, for if the teaching in the Sabbath School is crippled what can we expect to accomplish? Some of you know what it means to attempt to teach a class in which there are young and old, perhaps you realized what a failure for some in the class the lesson was. What would appeal to some would be unnoticed by others; when one part of the class was interested, there would be nothing at all to attract the other. This kind of a class is not found in the graded Sunday School.

During the teachers' examination held here recently the teachers were asked to give some causes of poverty. Among the answers given were "laziness," "lack of energy." If you were asked why you didn't have a good, live, up-to-date Sunday School, would the answer be because you really didn't want it enough to work for it, sacrifice for it? It is true that there are communities in which it will mean a long story of opposition, reproach and unkind criticism. But, by constant, untiring effort and a firm hold on the Divine hand, the goal will be reached and A1 Sunday School be yours. — Edna Watkins Hewett.

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MORE ABOUT MISSION STUDY IN OUR CHRISTIAN COLLEGES.

J. E. Wills.

The question of the study of missions in our Christian colleges is one of far-reaching importance. There are many reasons why such a chair should be established.

Missions has become to be one of the great world movements. That may not be so true if measured by the dollars and cents involved, but from the standpoint of efforts, significance, and results it is true. The part the mission propaganda has played and is playing in breaking down racial prejudices and hatred and opening up the way for a freer and larger intercourse between nations is perhaps larger than the part played by any other agency or activity of man. It is very largely due to missions and its results that our world is rapidly becoming one big neighborhood and that the feeling of universal brotherhood is deepening in the hearts of men. The facts of the missionary activity are so great and far reaching in their significance that, in the interest of culture itself, we cannot afford not to place them along by the side of the other facts of science, history, etc., in our college curricula. These facts are such and of such nature that their study would be justified in even our state schools. In the interest of culture itself the study of missions ought to have a larger place in our colleges.

In the second place, our Christian colleges are kingdom agencies and missions is a kingdom activity. Kingdom agencies ought to be as adequately fitted for and as widely used in kingdom activities as is possible. In the interest of the college itself and of the accomplishment of that for which it was designed the study of missions ought to have a large place in its curriculum. It would conserve great possibilities of our colleges and make them more adequate and effective as kingdom agencies.

In the third place, the increasing number of Christian men and women who graduate from our colleges year by year and locate in this and that community, here and there over our land, and who are looked to and become Christian leaders in these various communities would be very much better prepared for their leadership if they had been given the advantages of such a course. A person's interest in a cause does not exceed his knowledge of and faith in that cause, and a course of mission study in our Christian colleges should and could strive to impart both.

Then lastly and "mostly," the mission propaganda—the work of the kingdom of God—needs the added support and power of the Christian college. It is generally conceded that one of our greatest needs of today—speaking from the standpoint of kingdom activities—is more information, better understanding, the fundamental facts. Of course, the task of enlisting, of informing, and of training for service lies primarily

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upon the churches, and perhaps they are doing all they are prepared to do, but since the churches have established and maintain these colleges, would it not be logical (if no more) for such colleges to put emphasis upon such branches of general culture, and truth, and training as will best accomplish the motives and purposes of both church and school?

In the interest of culture, conservation, and consecration, we should have such courses in our colleges.

Raleigh, Miss.

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CONSOLIDATION OF THE BOARDS

Geo. H. Crutcher, Shreveport, La.

In writing this I am fully aware that I am treading where wise men have been shy to walk. But if I have not wholly misinterpreted the spirit and mind of the brethren in the convention for the past four years, Southern Baptists desire the consolidation of the mission boards. Believing that I have not misjudged my brethren in this matter, and fearing from the reports of the committee, both majority and minority, that there is a probability that the main issues will not be presented, as I think they should be, I hereby draft some general outlines upon which consolidation might be consummated:

1. **Location of the Consolidated Board.**—In my judgment, a committee of lawyers should be appointed to look into the law governing such a body in the several states, and that this general board should be located in that state in which the interests of the denomination can and will be best conserved. It is of small consequence as to what state this general board may be located in, as will appear in the further outline.

2. **Personnel of the Board.**—The board should be composed of one member from every state and territory co-operating with the Southern Baptist Convention. These members should be nominated, either by the state convention or by the board of missions in that state. Care being taken to secure for this board members who will attend the meetings of the board. If it is thought well to have a local committee they should not exceed five in number, and not over two of them should hold membership in the same local church.

3. **The General Secretary.**—The general secretary should have executive ability rather than platform ability, if the two qualifications cannot be found in the same individual. This official should be elected only by the Southern Baptist Convention. In the event he dies, resigns, or is otherwise disqualified, the heads of the departments should be held re-

sponsible for the work of the general secretary until the meeting of the next Southern Baptist Convention.

4. **There should be at least four departments, perhaps more.** These should be:

Evangelistic — Pioneer, co-operative, general missionary work.

Enlargement — Self-support, enlistment, church extension.

Educational — Mountain schools, schools for foreigners in home land, schools in foreign lands, training schools for workers in home land.

Editorial—Creation and maintenance of books, tracts, publications necessary for adequate denominational missionary propaganda.

The superintendents of these departments should sustain such relationship to the general secretary as the members of the cabinet sustain to the president. Their relationship to each other should always be fraternal, cordial and co-operative, and whenever it develops that any brother occupying such a position does not sustain this attitude towards all the other superintendents of the departments, his resignation should be demanded at once. The general secretary should be a man who will treat the heads of these departments as his brethren and his equals. And the most sympathetic and cordial relationship should ever be maintained between the general secretary and the various state mission secretaries.

5. The state mission board in each state should become a board of missions for that state, to be entrusted with the whole missionary propaganda for their state.

6. That the general board through its secretaries should sustain the most intimate and fraternal relationship to the various state boards and their secretaries, and all missionary propaganda carried on in that state should be carried on in co-operation with and under direction of the secretary of missions in that state.

7. That all administrative expenses should be met out of the general funds, and the remainder should be divided in the ratio of two for home missions to three for foreign missions.

8. That the general board should carry an account in some good bank within at least one-half dozen states distributed throughout the whole territory. That all trust funds now held by either board, or that may subsequently come into the possession of the general board, shall ever be used as designated by the donor.

I make a plea for consolidation on the ground of the commission. With one board looking after home missions exclusively and one looking after foreign missions exclusively, it will be impossible for us to develop a well-rounded constituency. I do not believe that we have any more right to split the commission on missions than we have to split it on any other point. I do not think much of the argument for economy and yet I believe that we would save considerable money by consolidation. I think many times in our discussion of the boards and the secretaries and their value to the work, we overlook the fact that the pastor is as much concerned about the success of all these missions as is any secretary,

and that the consolidation of the boards will simplify the matter greatly for the pastor.

While I have written frankly on this matter, I assure the brethren that I am with the convention on whatever plan they may adopt.

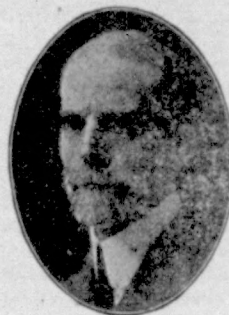
Tim—"Say, Jim, what's the difference between a soldier, a young lady, and an Italian fruit stand?"

Jim—"I don't know; give it up. What's the answer?"

Tim—"The soldier faces powder and the young lady powders her face."

Jim—"Yes, but what's the Italian fruit stand got to do with it?"

Tim—"Oh, that's where you get your lemon."



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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for April 29.

JESUS WELCOMED AS KING.

John 12:12-26.

Golden Text: "Blessed is He that cometh in the name of the Lord, even the King of Israel" (John 12:13).

Connection with last lesson.—The events of the present lesson occur on the day following His anointing at Bethany. Jesus had most likely spent the Sabbath at Bethany. If this be correct, then Sunday, one week prior to His resurrection, He allows Himself to be proclaimed and welcomed King of Israel.

The lesson passage falls naturally into three divisions: (1) the King and the multitude; (2) Jesus and the Greeks; (3) the Savior and the cross.

I. The King and the Multitude (vs. 12-19).

The picture of Jesus riding into Jerusalem amidst the shouts and hosannas of the multitudes, is somewhat strange when viewed in the light of His past attitude toward just that sort of thing. The crowd wanted to make Him King once before and He withdrew into a secret place. Now openly He rides into the city, encouraging the people to announce Him as Israel's King (v. 13). The entire populace is stirred as never before. The thousands who had come up to Jerusalem to attend the Passover joined in the triumphant shout, "Blessed is He that cometh in the name of the Lord, even the King of Israel." All this in the very place where His enemies are plotting His death. What does it mean?

It means first of all that His "hour has come." On other occasions He had uttered those strange words, "Mine hour is not yet come." Whatever those words may mean, the hour has at last struck. The hour has come which shall close with the tragedy of the cross.

Again, it means the fulfillment of prophecy. Hundreds of years before this memorable event, with prophetic insight, the psalmist had uttered his "Blessed is He that cometh in the name of the Lord" (Ps. 118:26). The prophet Zechariah, five hundred years before this event, had proclaimed the King's coming, "Fear not, O daughter of Zion, thy King cometh, sitting upon an ass's colt." These prophetic utterances are now fulfilled.

This event means more than the approach of "His hour," more than the fulfillment of prophecy; it means Jesus' own public offer of Himself to the Jewish race as their King. Later He was asked by Pilate, "Art thou a king?" "To this end have I been born, and to this end am I come into the world," came the positive answer. The Jews will crown their King but it will be a crown of thorns.

Jesus, this one time, invited, yes, generated the enthusiasm of the multitude in carrying out His purpose. However effervescent this popular enthusiasm may have been, Jesus harnesses it up in the public an-

nouncement of Himself as the Messiah. But there were some upon whom this incident fell like a ton of brick. The Pharisees, with envy wrangling in their hearts, taunted each other, "Behold how ye prevail nothing; lo, the world is gone after him" (v. 19).

II. Jesus and the Greeks (vs. 20-22).

These Greeks were proselytes to Judaism. They had come to Jerusalem to worship at the feast. The name of Jesus was upon every lip. They heard of Him and wanted to see Him. This is but natural. It is possible to teach into these verses more than they are intended to teach. But some facts seem clear.

First, these Greeks would see Jesus and therefore went to one who knew Him. They were quite sure Pilate knew Jesus. They wished the introduction through one who knew Him. This is good common sense. The principle holds good everywhere. The man who would see Jesus today goes to one who knows Him.

Second, the record is silent about their meeting Jesus. Maybe they did; maybe they didn't. It is not the time of the Gentiles. He must be lifted up and He will draw all men unto Himself.

Third, the most important fact lies in the fact that these few proselyte Greeks are the unconscious representatives of that countless multitude from every nation, kindred, and tongue who have been and are desirous to see Jesus the Christ. These were spokesmen for the lost Gentile races of all time. The cry of the heathen world today is to know more about the "Jesus way."

III. Jesus and the Cross (vs. 23-26).

The coming of these Greeks made a profound impression upon Jesus. His soul was exercised deeply. The tragedy of the cross weighed upon Him anew (vs. 27-36). But beyond the shadow of the cross He saw the sunlight of His glory. "The hour is come that the Son of Man should be glorified" (v. 23). The hour toward which eternity moved is at hand. Jesus saw in the cross His glory. Strange glory! How can He be glorified in the death of the cross? "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it beareth much fruit" (v. 24). One grain of corn is planted; it dies, but in dying, life is given to the stalk which bears hundreds of grains. Yonder are the cross and the tomb, but beyond is the resurrection. There is unspeakable glory in conquering death. Beyond the resurrection is the ascension back into that indescribable glory which He had with the Father before the world was. Beyond the ascension glory is the "we would see Jesus" of all ages and that multitude which no man can number, drawn to Him by the blood of the cross. O, glory of glories!

In the attitude of Jesus to the cross, the law of life is discovered. "He that loveth his life loseth it,

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More About Election.

I am glad that Bro. Lipsey has stirred up some thinking on the part of some of the brethren in some good old Bible doctrine. I am glad too that he is holding every one to the thus saith the Lord. His discussion on 'Election has brought out two things. First, there are a whole lot of Baptists who are good people but would be better people and feel a great deal more at home and appreciate the fact that they are Baptists a great deal more if they would take a little time and do a little hard study of some good old rock bottom Bible doctrine.

Second, a great many people either haven't the patience to wait until the problem is solved or they are so impulsive and so quick to jump to conclusions until they never wait for a logical deduction and naturally get the wrong solution to the problem. That is all that mathematics has ever been worth to me for I never did like it. It has always been a mystery to me why any student of the Bible cannot see that the same Bible teaches God's election before the foundation of the world, but does not say anything about the non-elect into salvation by faith in Jesus Christ under the operation of the Holy Spirit being elected into eternal damnation. But rather the plan of salvation is sufficient unto all, but that no man is saved except under the operations of the Holy Spirit, but that the Holy Spirit acts upon none save the elect. I hope that the brethren will keep asking questions and Bro. Lipsey will keep holding them to the plain Bible position until the good old Pauline position is thoroughly ground into the thinking system of all our brethren and then, Brother Lipsey, let's start up something else of a doctrinal nature.

In closing I want to tell you of yesterday, Second Sunday in April at Little Bahala in Lincoln county. Unfortunately the budget system had made a misfit and was failing to take care of the mission collection, so we decided the work up for the three mission collections at three different times, at an interval of three months and yesterday was Foreign Mission day. The weather was bad and the crowd was small and several of our good payers were not there. We rounded out for Foreign Missions sixty-seven dollars and seventy cents

(\$67.70) against sixty-two dollars and fifty cents for all missions the previous year.

We have in the membership of this church one very striking character who has spent forty-one years in service in the circumscribed territory of this one church as a humble helper of its pastors and an ardent supporter of every cause. In his last days at the age of which other men are being laid on the shelf, he is being called into the active service of the ministry by the brethren. He has never offered himself for the ministry. The Lord has called him through his brethren. The churches are calling him to preach. He is a good pastor and a great teacher, a genuine theologian. I speak of Bro. E. F. Floyd.

The budget system is working most admirably at Mt. Zion church. It is taking care of all objects.

Yours in the Blood,

A. D. MUSE.

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and he that hateth his life in this world shall keep it unto life eternal" (v. 25). He counted not His life dear but gave it up in the larger interests of humanity. Jesus draws a fine distinction here between the self-centered life and the self-communicating life. That of Jesus was the self-communicating life. That life for the individual is found only in following Jesus (v. 26).

Teaching Nuggets.

1. **Peanut loyalty.**—Christ permitted the crowd to herald Him as King. Yet He was not deceived in this superficial loyalty. It was easy to move with the tide. Wait a few days till He fails to measure up to their kingly expectations, and some of the same people will cry, "Crucify Him!" This is **peanut loyalty**. Many times through the centuries the revival tide has swept out and Jesus has been heralded as King, but when the real claims of discipleship are pressed upon would-be followers, their enthusiasm dies and their loyalty fails.

2. **"We would see Jesus."** This is ever the cry of the human heart. A lovable pastor had fed his congregation on fine moral essays. Some hearts had grown hungry for a vision of the Lord. On entering his pulpit one Lord's day morning, the pastor's eye fell on a little note with these words, "Pastor, we would see Jesus." He grew a bit nervous, but the impression passed. A few weeks later another note appeared on his pulpit desk with these words, "They have taken away my Lord and I know not where they have laid Him." From that day forward that congregation saw Jesus lifted up in that pulpit. The outside world is demanding as never before that they see Jesus in the Christian life. "We would see Jesus" in your every-day life, if we are to believe.

3. **The dying life.**—The fruitage through death is as true for the disciple as for our Lord, excepting the propitiation aspect of His death. Who is he that is blessing the world most? Not the primrose path Christian; not the self-centered Christian, but he who is constantly dying to self; he into whose life the sharp razor-edge of sacrifice has cut most deeply.

GEMEELY'S RACE.

(Continued from page 11)

the hospital in my car and give her immediate attention."

"I poor man. I got no mon for hospital," groaned Gemeely's father.

"It will not cost you a cent, friend," said the doctor. "Gemeely saved my boy's life, and what I do for her is but her right. I can never repay her for her brave deed. But while she is in the hospital I think I can relieve her lameness. Perhaps she can be cured entirely and the operation and treatment and care in the hospital shall not cost you a cent."

During the next few weeks as Gemeely lay in the clean, cool room at the hospital, Miss Farley made her frequent visits. Gradually the tactful Christian worker led the Syrian girl to talk freely and at last to tell of the attempt to run the Christian race.

"I didn't know how," the girl confessed. "I couldn't run race, but I

tried to help, like Jean said, and I saved Charley."

"You were a brave girl, Gemeely," Miss Farley commended, "and I am sure you will run the Christian race just as bravely when you have Jesus for your helper." Then she told of God's great love for the world and the gift of his Son, (in such simple language that Gemeely could easily understand.

Before she left the hospital the lame girl had sought and found salvation, and knew that her Savior was able and ready to help her in the struggle to lead the best Christian life.

Early one morning that autumn, as Gemeely sat in her father's stall, Charley Ware came by on his way to school. He stopped to buy fruit for his lunch.

"I am sorry I was so rude to you, Gemeely," he said sheepishly, as he paid for his purchases. "I'll never say ugly things to you or any other girl again."

"I'm glad you said what you did, Charley."

"Why?"

"Because if you hadn't said what you did I might have gone on trying to run that race by myself (and I couldn't ever have done it. If I hadn't gone to the hospital I wouldn't have found out just how to run the Christian race the right way. And—I wouldn't have these."

She stood erect and pointed to two well shaped feet, upon which she wore a pair of neat buttoned kid shoes.

"Whew!" whistled Charley, "that's great! Can you walk all right?"

"Most. Doctor says I will in time, and then I'm going to school."

"I don't know what kind of race you're talkin' about, Gemeely, but I believe you're going to run as well as anybody and you're going to help everybody you can to run it too."

"Sure I am, Charley."

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Mrs. Ida Felder Robinson.

This good lady passed to her reward at her home in Magnolia, March the 28th, 1917, aged 52 years. She came of a good family of people, her maiden name was Felder, a large and influential family in this section of the State. Her husband, Van H. Robinson, also represents a large and useful family who have been active in every phase of church life for years.

Sister Robinson had been in poor health for years, and the husband did everything possible, and the faithful children stood by their mother with a devotion that was simply beautiful. She was married to Bro. V. H. Robinson Sept. 16th, 1881, and six children came to bless their lives, and this mother lived to see them all grown, married and members of the Baptist church, which is a mother's joy.

In the summer of 1884 she placed her trust in Jesus, and was baptized into the fellowship of Eastfork

church by Elder R. J. Stewart. She leaves a devoted and heart-broken husband, and the following named children: Mrs. R. S. Stewart, Mrs. John Varnado, Mrs. C. A. Mayhall, Mrs. George Moore and V. H. Robinson, Jr.

The funeral services were held in the Baptist church in Magnolia, conducted by Pastor R. H. Purser, after which the body was put to rest in the Magnolia cemetery. Blessings on those who mourn.

J. H. Lane.

"I had to laugh today—"
"Tut! You don't mean that you were compelled to?"

"Yes, I do! It was the boss's joke."

She—"I don't see why Mrs. Hig-tonne invited that vulgar Mr. Biggles to dinner, unless it was to fill up an empty place."

He—"Why, that's what we were all invited for, isn't it?"

She—"Do you believe in phrenology?"

He—"No. As an experiment, I once went and had my head read, and I found there was nothing in it."

At a camp meeting, where hats were used as collection baskets, the preacher said, "Let us sing while the hats are coming in."

The pianist, after some fumbling with the pages, turned to him and said, "I can't find it."

"Beg pardon," said the preacher, not understanding.

"Why," replied the pianist, "I can't find that song, 'While the Hats Are Coming In,' in my book."—The Christian Herald.

A visitor to a Sunday School was asked to address a few remarks to the children. He took the familiar theme of the children who mocked Elisha on his journey to Bethel—how the young ones taunted the prophet, and how they were punished when two bears came out of the wood and ate forty and two of them.

"And now, children," said he, "what does this story show?"

"Please, sir," came from a little girl in the front row, "it shows how many children two bears can hold."—Philadelphia Public Ledger.

Bobby (to grandmother)—"Grandma, have you ever seen an engine wagging its ears?"

Grandma—"No; nonsense, Bobby, I never heard of an engine having any ears."

Bobby—"Why, haven't you ever

THE MONUMENT

bought here is a monument that is an example of correct designing, splendid workmanship and the finest quality material.

You take no chances in placing your order with this firm, we operate the largest and most modern equipped plant in Mississippi, turn out strictly first-class work, which we guarantee.

We gladly submit designs, prices, etc., for your approval.

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Representatives wanted.

NEWS IN THE CIRCLE

MARTIN BALL

Dr. M. E. Dodd, of Shreveport, La., recently assisted Pastor Templeman in a meeting at Laureus, S. C. Over eighty united with the church. Sixty by baptism.

Pastor N. W. P. Cacon, of Marks, spent a night in Clarksdale last week. He says the work at Marks is progressing nicely. The recent meeting conducted by Dr. J. W. Porter, of Lexington, Ky., was a great uplift.

Dr. H. M. King, of Jackson, is in a meeting this week with the Lyon church. The meeting is constantly increasing in interest every day. No better people live any where than the Saints at Lyon.

Rev. J. B. Leavell recently assisted Pastor C. C. Coleman in a gracious meeting at the Citadel Square church, Charleston, S. C. Eighty additions to the church—over sixty by baptism.

Evangelist T. O. Reese recently held a great meeting, assisting Pastor Hagood, of Greensboro, Ala. Three wealthy farmers and turpentine operators, one a Unitarian, professed faith and joined the church.

The West Tenn. Sunday School Convention meets with the church at Ripley next week. A great meeting is anticipated. The large-hearted saints have opened their homes and a warm welcome awaits every one.

Prof. James T. Warren has accepted the presidency of Hall-Moody Institute at Martin, Tenn. He has served that institution for five years as vice-president and is very popular with all the students.

Dr. F. M. Agnew, of Makauda, Ill., has been clerk of the Clear Creek Association for 52 years. His brethren presented him with a beautiful gold medal, which he wears with much pride and joy.

Rev. M. C. Lemon, Dupo, Ill., has resigned his work as pastor and will enter Union University, Jackson, Tenn., to complete his M. A. degree.

It is announced that Evangelist D. P. Montgomery will move from Blue Mountain to Greenville, S. C. where he has purchased a home. He has conducted some very fine meetings in the old South State.

Evangelist J. B. DeGarmo is assisting Pastor W. D. Wakefield, of Louisville, Ky., in a meeting. It opens up with great interest. Gospel singer McGravy is leading the music.

Dr. Wayman, of Louisville, Ky., assisted Pastor A. Paul Bagby, Highland Church, Louisville, in a gracious meeting last week. There were thirty-five additions to the church.

Dr. W. H. Ryals, who has done a great work at Paris, Tenn., has moved to Trenton, Ky. His people at Paris presented him with a purse of \$500.00. He held a warm place in the hearts of the people whom he served so long.

Dr. Allen Fort, of Nashville, Tenn., has been assisting Dr. A. U. Boone in a meeting in the First Church, Memphis, Tenn. The results of the meeting have not been made known at this writing.

The Sunday School Board with the State members present, decided to make a song book suitable for Sunday School, prayer meeting and preaching services. We trust that some old and mature brethren will have a voice in the songs and tunes used. The boys like the rag-time music; men want worshipful music.

Atlanta Baptists are in a whirlwind campaign to raise \$100,000 to meet all encumbrances on the Baptist hospital in that city. One woman gave \$25,000. They will succeed.

If Russia is now a free republic the work that Pastor Fetter is doing in N. Y. in training forty-two students for missionary operations in exactly what is needed. It will mean much to have a force of workers ready when the war is over.

The laying of the corner stone of the Training School building in Louisville, Ky., was an interesting occasion. In behalf of the Sunday School Board Dr. Van Ness presented a check for \$10,000, a gift from the Board. It is said the building will be one of the prettiest in Louisville.

This scribe has a few open dates in July and August, which he would be glad to use in evangelistic work. Anywhere the Lord may direct he is willing to go.

Pastor C. W. Duke, of Tampa, Fla., was recently aided by Pastor W. W. Hamilton, of Va., in a gracious meeting. There were 56 additions to the membership and the church much revived.

Evangelist J. H. Dew says: "We closed a meeting of wonderful spiritual power last night with the First church, Abilene, Texas. There were 87 additions. Dr. Willard A. Jenkins has a wonderful grip on the city of Abilene."

Rev. Arthur Fox, of the Portland Church, Louisville, Ky., has resigned to accept an urgent call to Hope, Ark. He was once pastor at Marianna in that State. They liked him so well that they concluded to try him again.

Dr. Ben Cox, of Memphis, has recently held a fine meeting at Johnson City, Tenn. There were forty additions. On Sunday Dr. Cox spoke five times. Rev. George Green is the successful pastor.

Rev. W. C. Tyree, of Greenwood, has been chosen to preach the commencement sermon at Mississippi College. We envy any one the privilege of listening to the good message he will bring.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

YOU WILL WRITE A LETTER LIKE THIS.

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.
Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft boiled eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
These are not selected cases nor are the results unusual, I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocket-book. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 18C, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name
Address
Shipping Point
(Please write distinctly.) adv.

"So this is the foghorn," said the girl to the steamboat captain. "How interesting! But where do you keep the fog to blow it with?"

A HEALTHY BODY

Do you suffer from constipation, indigestion, dyspepsia, heartburn or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no Calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles, 50c. Van Vleet-Mansfield Drug Co., Memphis, Tenn. adv.

The editor of a weekly journal lately lost two of his subscribers, who wrote to ask his remedy for their respective troubles. No. 1, a

CALOMEL SELDOM SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town — your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Free Offer

Officers of women's church societies desiring to raise funds for their church, will receive on application a very attractive proposition, involving no expense or outlay. State official title and name of church society when writing.

Address PAUL H. HYDE,
Drawer 36, Buffalo, N. Y.

GOOD TEACHERS WANTED: The demand for college and high school specialists along literary, scientific and industrial lines far exceeds the supply. We have some very choice openings now. Write for booklet. SOUTH ATLANTIC TEACHERS' BUREAU, Geo. J. Ramsey, M. A., LL. D., Pres., Raleigh, N. C.

Never Put a Croupy Child to Bed Without Giving a Dose of Foley's Honey and Tar

Mothers know it stops croup because it cuts the thick choking mucus, clears the throat of phlegm, stops the hoarse metallic cough, eases the difficult breathing, then quiet sleep.

Mrs. T. Neurener, Eau Claire, Wis., writes: "Foleys Honey and Tar completely cured my boy of a very severe attack of croup. We know from experience that it is a wonderful remedy for coughs, colds, croup, whooping cough."

happy father of twins, wrote to inquire the best way to get them carefully over their teething, and No. 2 wanted to know how to protect his orchard from grasshoppers. The editor framed his answers upon the orthodox lines, but unfortunately transposed the two names, with the result that No. 1, who was blessed with twins, read in reply to his query, "Cover them carefully with straw and set fire to them, and the little pests, after jumping about in the flames for a while, will speedily be settled." While No. 2, plagued with grasshoppers, was told to "give them a little castor oil and rub their gums gently with a bone ring."